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The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES—No. 46. SATURDAY, NOVEMBER 23, 1889.

RS. 6 PER ANNUM IN ADVANCE.
WITH INDIAN POSTAGE RS. 7-10
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—ALL lovers of their race may well rejoice in the step which has been taken by representatives of various Missionary bodies in Bombay, in addressing a letter to their Missionary brethren throughout India, on the claim of China to Christian sympathy, on account of the wrong which has been done to her people by the iniquitous British opium traffic. The history of that traffic cannot be read by any honest Englishman without a deep feeling of shame. We have no doubt that the letter in question will evoke a large expression of sympathy, which we hope will help to open the eyes of the Churches of Great Britain, and the British public generally, to the awful crime upon a nation of four hundred millions that has been perpetrated by British power. We trust also that this expression of sympathy will encourage the Chinese Government to demand a new treaty which will place the ban of prohibition on the traffic in opium. We shall return to this subject in our next issue.

—IT is pleasant to find the directors of great business corporations taking thought for the welfare of those whom they employ. It is stated that the G. I. P. Railway authorities contemplate erecting a Convalescent Home at Khandalla to be set apart for the employes of the Company. A fine plot of ground overlooking the most picturesque scenery of the hills has been selected as the spot where the Home is to spring up, and the duty of carrying out the work has been entrusted to one of the most skilful engineers of the Company. The Home is estimated to cost nearly two lakhs of rupees, and will be furnished throughout, accommodation being provided for the superintendent and his assistants. An institution of this kind, says the *Statesman*, has been a want long felt by the Company's subordinates, especially those of the ill-paid class who cannot afford to resort to the hills for a change of climate and to enjoy its bracing effect. This Home will be the first of its kind in India.

—THE Calcutta Missionary Conference have rendered a further service to the cause of national purity by asking the Government to assimilate the Indian to the new English law prohibiting the sale, display, or distribution of indecent advertisements.

—A VETERAN amongst our readers thinks that some notice should be taken in these columns of the visit of Prince Albert Victor in state to the idol temples of Parvati, near Poona. He was accompanied by the Governor of Bombay, the Duke of Connaught, Commander-in-Chief of the Bombay army, and other high officials. Before entering the temples, the Prince was presented with an address, giving an account of the idols contained therein, and stating that "the temples are at present maintained by Government with an endowment of Rs. 18,000 per annum, contributed from the State revenues." That idolatry is endowed by the British Government in India, and that high functionaries consider it proper for the heir presumptive to the throne to visit idol temples in state, is no doubt news for which many readers of the *Bombay Guardian* in England will not be prepared.

—MRS. BENSON, wife of the Judge of South Arcot, pointed out at a recent prize giving at a girl's school at Cuddalore that the craze for jewellery among the woment of India has a good deal to do with keeping them in a state of ignorance and slavery. She said that although the scale of fees of that school ranged only from 4 annas to 6 pies per month, and a considersble number of pupils are admitted free of charge, the average attendance is not satisfactory, and a study of the school statistics forced upon Mrs. Benson the conclusion that the great majority of parents in Cuddalore decline to bear the small pecuniary sacrifice of 4 annas per month, in order to secure some education for their girls. At the same time, it was evident that poverty was not the cause. The same parents who denied their children the benefits of education, though procurable at so small a cost, loaded their little ones with expensive jewels. Thus, Mrs. Benson argued, the passion for jewellery tends to deprive the women of India of the means of education, besides exposing them to outrage; and she quoted the calculation that India loses the equivalent of 33½ crores of rupees per annum as interest on the money locked up in jewellery, and that three crores of rupees per annum are squandered on goldsmiths. Therefore she called upon parents generally to "spend money on the education of your daughters while they are young, and you will reap the reward in a very few years by having less clamour for jewellery, and less opposition to those social reforms without which your nation will never rise to strength and vigour."

—MRS. BENSON'S words are worth listening to, not alone by the class of people to whom they were addressed. It will be a step forward in the interests of Christ's Kingdom in India when Christian women, both Indian and European, set a good example by abandoning entirely the wear of such useless and meaningless ornaments as bangles and ear-rings.

—THE *Indian Daily News* considers that the question of the education and elevation of Indian women is a more important question for discussion at the forthcoming Congress than some of the items which are put down for its consideration,—notably as to whether Hindus and Mahomedans should be spoken of as "Natives" or "Indians."

—THE great struggle that is going on in India at the present time between the Jesuits and the Portuguese Catholics is well-known to most of our readers, the Jesuits endeavouring to crush the Portuguese under their heel and dishonestly to obtain possession of property which has been in Portuguese hands for centuries. The *Times of India* in its issue of the 20th instant has a long article from a "Catholic Layman" (probably a "Jesuit Father") backed up by an editorial, on this question. The editor of the *Times of India* says,

> Portuguese prelates nominated and paid by Portugal, exercising episcopal supremacy under our very eyes over the whole of Salsette and Bandora, is a symbol of Portuguese presumption, which, besides being offensive, touches the very pinnacle of the grotesque. It cannot be for the tranquility or credit of this Empire, nor is it altogether consistent with the allegiance which every right thinking man surrenders to the Government which protects him.

The editor then goes on to call upon Lord Salisbury and the English Government to join hands with the Jesuits and stamp out these Portuguese Catholics. This is pernicious and tyrannical nonsense. The Portuguese bishops have as much right in India as the nominees of the Pope. A Portuguese prelate has as much right to walk in Bombay as a Jesuit Bishop has to roll in a splendid equipage along its streets. The next thing we shall hear is the proposal to establish the Inquisition in Bombay with the successor of Father Porter in the chair and the editor of the *Times of India* as honorary secretary.

—ON the timely topic of Romanism in Canada, says the London *Christian*, an address was given at the Evangelical Alliance Conference at Cheltenham, by the Rev. F. H. Marling, of Montreal. It is not pleasant, he premised, to speak against anybody, but in this world there is a great deal of fighting to be done. He went on to read a "succinct and complete" sketch of the present state of the current controversy on the "Jesuits Estates Act" in the Dominion. The Jesuits, in an early stage of their career in Canada, cleverly secured in various ways thousands of acres of land; at the Conquest this property was confiscated to the Crown, and appropriated for purposes of education. The Pope, however, continued to claim it. In 1888 the Premier of the Province of Quebec (to which the property had been assigned by the Dominion) took the matter in hand, in view of the sale of the property. The Premier referred the matter to the Pope, setting aside the rightful sovereign for the wearer of the triple crown; and, no doubt, if this move succeeds, it will be made a precedent as to property confiscated in England in former days. The price of £80,000 to be paid to the Pope was agreed on, and the Act embodying the transaction was passed through the provincial Parliament without much trouble, so weak and apathetic is the Protestant representation. The Romanists indeed are so active in the work of bringing the State into subjection to the Church, that Quebec is rapidly becoming a temporal appanage of the See of

Rome. Appeal was made by the Protestants to the Dominion Parliament, but it decided that the matter was one for the Provincial legislature. Matters are yet in process, and probably the ultimate appeal will be to the Queen in Council. This state of affairs ought to be well known to Protestant English Christians. Mr. Marling closed by a strenuous appeal to his fellow believers to be on their guard against the machinations of Rome which never abates one jot of its claims, and which knows how to bide its time. The yoke of Rome has happily been cast off in England, but she stands ready to put it on again. We want more backbone all along the line. If we demand this of men in high places, it must be supplied from below; that is, by everyone of us.

—WHAT will be a very useful book to coming generations is now being published in London. Dr. Dawson Burns is writing an account of the Temperance movement, and the National Temperance Publication Depot is publishing it in quarterly parts at the low price of two shillings each. A contemporary in reviewing the first part says: —"Dr. Burns's book is crowded with facts mixed with sufficient philosophy to make the facts breathe and live. He puts the reader into a position to understand clearly the relation of events and their general bearing on the one great object of the Temperance reform—viz., the removal of intemperance with all its evils. He has arranged in order a mass of information which will be a *répertoire* for statistician, sociologist political reformer, and Christian philanthropist."

—THE second anniversary of the Wesleyan Forward Movement Mission in West London, has just been held with much rejoicing. Hugh Price Hughes and his fellow-labourers do not grow less enthusiastic about their work. All day meetings were held, winding up with a great throng at St. James's Hall, which being too small to hold those who would have been present, a large number overflowed into Prince's Hall, where an equally enthusiastic meeting was held. Some trophies of the mission were shown, including a trio of "drunken cronies," who were struck with the idea—and a capital idea it turned out to be—to pay a visit, intoxicated as they were, to Wardour Hall, of which they had heard a great deal, "just for a lark, you know." They went there to scoff, but they remained to weep and to pray. Mr. Piper "armed" them into the vestry, and to "please him" they signed the pledge. Then he began to talk to them about their souls, and "before," exclaimed Booth, "we knew where we were, we were at the foot of the Cross, the only place of pardon, fairly broken down." They have kept the pledge, given up smoking, and, best of all, got soundly saved. By earnest entreaty and living a consistent life, they have been the means of leading several of their fellow-workmen, who used to ridicule them incessantly, to accept Christ. They do not quail before their opponents and persecutors. Opposition only makes them all the more courageous in proclaiming in their own humble, simple style that glorious Gospel which saved them from a life of debauchery, and to use an expressive Scotch phrase, makes them "grip sicker and sickerer" to the truth as it is in Jesus. What, we marvel, does infidelity propose to give to such men in exchange for their religion? The wives of all three have followed the example of their husbands and accepted Christ as their Saviour.

—BESIDES cases like these from the masses, Mr. Hughes and his helpers have won some souls from the classes above them, and a special effort is now being put forth to place the Gospel before the "needy" rich of the West end—needy in a spiritual sense. Prince's Hall, Piccadilly, has been taken for a continuous mission from Nov. 18th to Dec. 1st. Special invitations were to be personally addressed to the residences of the class desired. Mrs. Price Hughes and the Sisters of the West end Mission undertook to distribute cards of invitation to the aristocratic dwellers in the neighborhood at their usual Sunday Parade in Hyde Park at noon. It is an established fact that the very rich are as much outside the radius of Gospel influences as the very poor, and need just as much that special effort should be put forth on their behalf. The prayer of Agur was divinely inspired, and is as good for to-day as for the days of Solomon.

—PROFESSOR BLAIKIE gives the palm to Toronto as the most Sabbath-keeping city he has observed in his travels of 15,000 miles through the United States and Canada. No street car runs on the Lord's day through its streets. No saloon is open for drinking. No newspaper is published on the first day of the week. No theatre or place of amusement is open. After this one is not surprised to hear that Toronto is a city of progress, "marvellous progress," says Mr. Blaikie, "since I visited it nine years ago." The Bible says "them that honour me, I will honour." This promise is fulfilled to towns and cities, and nations, as well as to individuals in these days of God's grace.

—WILLIAM JONES, recently Secretary to the English Peace Society, has, as some of our readers are aware, been travelling in Japan. As one result of his visit, a Peace Society has been formed there on a New Testament basis. He writes an interesting account of interviews which he had with the Japanese Minister of Foreign affairs and with the Minister of Education. With regard to the former he says:—

> I went by appointment to the Foreign Office, where we were pleasantly received by Count Okuma and his secretary, an English-speaking Japanese, who interpreted for us. I gave him an outline of our visit to the Australian Colonies, and of our engagements there on behalf of Peace and Arbitration. I also referred to the recent visit of the English deputation to the United States, and its favourable reception by President and people alike. I also ventured to express the hope that as soon as the proposed Treaty of Arbitration between the entire English-speaking peoples of the world became an accomplished fact, the two pacific eastern nations, Japan and China, would be willing to join the great International League of Peace. Count Okuma seemed pleased with the idea, and repeatedly bowed his satisfaction. On my describing my interview with the Viceroy, Le Hung Chang, and showing his signature attached to my document, he expressed his own sympathy and approval with the proposal, in token of which he then attached his own signature and seal to the document in question. Through his interpreter, Count Okuma said, "The man would be a fool who would involve his country in the losses of war, when there is any possibility of arranging differences by pacific means. It is better even to make concessions than to bring the sufferings and losses of war upon a people. Japan has lived for 250 years without bloodshed, until the great insurrection of about twenty years ago, and her national army now is not large. She could get on well without large armies, were it not for the fear of Foreign Powers. It is due to these Powers, and not to any aggressive spirit on her part, that she feels compelled to adopt the conscription, and to organise an army and navy upon the modern European system." He was glad to hear about the proposed League of Arbitration, which he had little doubt would be favourably received in Japan.

—AT a recent meeting of the Calcutta Missionary Conference, the Rev. K. S. Macdonald read a paper on the text books used in missionary colleges and schools. He traced the history of those which had heretofore been used, and defended the principles on which they had been selected, taking strong exception to the introduction into mission schools of Longman's series, on the ground that Christianity had been scrupulously excluded therefrom; and he recommended the substitution of the series so carefully prepared by the Christian Vernacular Education Society, and so rich in Christian truth. He evidently carried his hearers with him, as the speakers who followed him seemed of one mind as to the desirability of the substitution he proposed.

THE *Abkari*, the monthly organ of the Anglo-Indian Temperance Association, gives a report in the October issue, showing with what startling rapidity drink is spreading amongst the population. "Holy Benares," says the editor, "is one of the most drunken cities in India." Here is a table showing a comparison between Benares city and district and that of ten other districts, each with greater populations:—

District.	Population.	Gallonage in 1887.
Gorukpore	2,617,120	57,571
Basti	1,630,612	39,122
Allahabad	1,474,106	97,610
Azimgarh	1,604,654	38,307
Meerut	1,313,137	31,979
Cawnpore	1,181,396	97,144
Jaunpore.....	1,209,663	63,083
Mirzapore	1,063,289	91,330
Basuay	1,030,936	44,261
Moradabad.....	1,155,173	29,654
Benares	892,684	158,356

Benares, therefore, has a consumption of strong drink more than 100,000 gallons over that of Gorukpore, yet with only one-third of the population!

—THE P. and O. s. s. *Oriental*, which left London on the 8th inst., and may possibly arrive at Bombay next Saturday (Nov. 30th) carries a notable freight. There are on board Lord Radstock (a nobleman by grace as well as by birth); Canon Wilberforce (a descendant of William Wilberforce, the friend of the slave, in true apostolic succession!) with his wife and daughter; Mr. Frederick Sessions, a devoted Quaker evangelist, with Mr. and Mrs. J. H. Williams, of Sohagpur, C. P., and three new missionaries of the Society of Friends; Rev. H. D. Williamson (of the C. M. S.), and several other missionaries. The *Oriental* also brings an ex-cabinet minister (Mr. Childers); Sir James Corry, M. P.; the Duke of Connaught (from Aden), &c.

—JANUARY 5th to the 12th has been chosen by the Evangelical Alliance as the week of universal prayer in 1890. The invitation to the observance of that week is signed by members of Branches of the Alliance in nineteen different countries.

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ON THE OUTLOOK.

By a Quiet Man.

—The triumphs of the Gospel in Fiji have excited the envy and lust of conquest of the Roman priesthood, who are giving great anxiety to the Wesleyan missionaries. Rev. W. Reed writes that in his circuit of 21,000 people the Roman Catholic "Bishop" of Fiji made a recent tour, devoting his attention to those villages in the back part of the country where there is as yet no settled pastor. He was gorgeously apparelled and had a large following. He succeeded in gaining over about 150 people. He paid special attention to the chiefs. Bribes were freely bestowed consisting chiefly of coloured pictures, crosses, and money. A considerable sum was offered by a priest as a bribe to an influential man sought to be gained over to "Mother Church." Where chiefs are concerned, resident priests, fine churches, schools, and convents are promised as an immediate blessing, and at the same time tremendous emphasis laid on the fact that *no monthly or quarterly contributions will be asked for the support of teachers, and no annual missionary meetings!* Fiji being already under the Government of Great Britain, the Jesuits will have no chance of displaying the same tactics in Fiji, as deprived the natives of Tahiti, Tonga and the Loyalty Islands of the word of God and pure Gospel teaching.

—It is eminently fitting that the *Methodist Times*, having protested against luxurious living of missionaries in India, should next take up the question of luxurious living at home. In the current issue to hand the Rev. Wm. Crawford writes a telling article, entitled "Luxurious living—a plea for a new crusade." While repelling all ideas of asceticism, he contends that much of the extreme poverty that exists in one class is due to the craze for luxury of another class. He concludes thus: "A league to promote plain living and high thinking, as a great pre-requisite to social elevation and religious awakening, is needed. It must set the fashion of opposing silly customs that consume the time and talents of men and women capable of something better, and must show us how to estimate at their true worthlessness the crowding claimants on our strength and money that call themselves the necessities of modern civilisation, and how to curb the ever growing demands of self that may be forthcoming to meet the neglected claims of Christ and humanity. In such a crusade only Christian people with hearts and thoughts transformed by His renewing power can be enrolled. . . . . The vulgarity that apes the unaccustomed splendour, fashionable hours, and society ways finds no charm in simplicity. But let those whose eye is single, whose tastes are homely, and their ambitions inspired by Jesus, whose bodies are not effeminated nor their passions uncontrolled, whose longing desire is to raise the world to their own elevation, set their face against the thousand evils that emanate from or are fostered by luxurious living. They may yet save the world from a godless Socialism by showing that with Christianity, truly interpreted, rests the solution of those problems which with an ever-increasing weight are oppressing the minds and hearts of thoughtful men."

—It would be a good thing if Christian newspapers would refrain from repeating jokes about the sacred and God-ordained institution of marriage. An American paper says that the clergyman in an English town, having published the banns of matrimony between two persons, was followed by the clerk reading the hymn beginning with the words: "Mistaken souls, who dream of heaven." I do not believe it. Such tales tend to rob marriage of the sacred feeling that should surround it in the minds of young people. A desire to tell clever stories often leads even good people to say what never ought to be said. Marriage, if entered into with a right spirit, in the fear of the Lord, is adapted to produce a heavenly atmosphere in home life.

AN EMINENT LAY-WORKER.

Mr. Charles N. Crittenton arrived in Bombay by the mail steamer last Monday. He is a notable example of what a business man can do in Christian work. He is a wholesale druggist in New York. Six years ago he founded a night mission in that city for cab-drivers, loafers, and night wanderers generally, and for the rescue of fallen women. It is named the Florence Night Mission, and is situated in Bleeker-street. Meetings are held nightly, and workers go out and seek the fallen in the bad houses, often praying and holding meetings at such places till 3 or 4 o'clock in the morning. Sometimes fifty fallen women a week are saved. Mr. Crittenton has been in the habit of spending 15 to 18 hours a day in solid work (in the Lord's business and his own). His business supports him and the mission. Under medical advice, he is now travelling for rest. He expects to visit the principal places in India, and desires to see as much as possible of missionary work. Rev. Arthur W. Prautch, and Mrs. Prautch when passing through New York recently, on their way to India, spent a happy time with Mr. Crittenton at his Mission. Mr. Crittenton has received a hearty welcome to India.

CHRISTIAN ACTIVITY AT POONA.

Our Poona correspondent writes—"The Young Men's Christian Association in Poona is showing itself to be a Christian Association not merely in name but in deed. For a long time past some of the members have felt laid upon them the burden of soul-saving, and weekly Gospel meetings were started in a church conveniently situated. During the first week in December the Association intends to hold special services, in order to throw the net on the right side of the ship, to find what their souls desire. The meetings will be held every evening, commencing on Sunday, Dec. 1st, and extending till the next Sabbath evening. These gatherings are under the immediate direction of the Rev. Isaac F. Rowe of the Anglo-Indian Evangelization Society. Several other ministers have been asked to take part in the services. Prayer-meetings will also be held every morning. These, I believe, are under the direction of Col. Luxamore, the President of the Y. M. C. A. All Christians who desire the extension of Christ's Kingdom, petition the throne of grace tor a special demonstration of the Spirit during this Mission."

The London *Sentinel* for November is again full of matter pertaining to the welfare of India.

MISSIONARY & CHURCH NEWS.

—The Rev. L. A. Core and the Rev. W. A. Mansell, from the United States, are expected to arrive at Bombay to-day (Saturday) by the Anchor Line s. s. *Armenia*, to re-inforce the missionary staff of the M. E. Church in India.

—Rev. Ira A. Richards, who was the first principal of Baldwin High Schools, Bangalore, is expected to return to India shortly.

—The baptisms in the North India Conference of the Methodist Church during the year ending Oct. 31st are stated to be at least 3,500, as against 2,000 last year.

—*Kaukab-i-Hind* of last week says—"The Oudh Christian *mela* and District Conference convenes in Lucknow on the 19th instant. Already the grove is being prepared and the faces of our Native Christians are turning toward Lucknow. This will be the first District Conference in Oudh at which Bishop Thoburn has presided. We are hoping for an enthusiastic camp-meeting. The Lucknow residents are preparing to go into camp for the whole week. Booths and tents will be provided for all."

—Three more lady missionaries for India recently said goodbye to their friends at Home. Miss Grace Mackinnon, a medical missionary, goes to Patna. Miss Gault is returning to Benares and Miss Aitken to Lahore. At the valedictory service held in Edinburgh to wish these ladies God-speed, a special appeal was made on behalf of Patna, where two lady missionaries have for some time been stationed alone, and, in spite of much opposition, have "held the fort," with manifest tokens of the Master's presence.

—Rev. A. Andrew of Chingleput, Madras, writes some cheering news of conversions to the *Free Church of Scotland Monthly*. One young man has undergone a fiery trial from the opposition of beloved relatives, but has stood firm, and is anxious to become a preacher of the Gospel. Mr. Andrew says that the opposition of the Hindu Tract Society seems to be diminishing. As one of the helpful influences in producing this he mentions a new spontaneous movement on the part of certain tolerant Hindus. They have formed a tract society of their own, to publish tracts in order to counteract the vile abuse and invective of their caste brethren, and to show that such can do no good whatever, and that they should set their own house in order first, and be filled with charity for others of a religion different from their own.

—Mrs. Fanny Roper Feudge, in an English contemporary, relates a story which recalls the ministries of the little captive maid of Naaman's wife. She says that "Among many efforts made during the present century to carry the Gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the Hermit kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one of the mission schools at Ningpo to read the Bible, and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap while there the boy was stolen and sold to the governor, who presented him to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby-girl; and then, in her great loneliness and sorrow, she recalled the precious words of her little page about Jesus and His love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend."

—The Rev. J. W. Stevenson writes from Shanghai, "I am happy to report twenty-seven baptisms this week, viz., twelve at Gan-ren, seven at Nan-k'ang, by Mr. McCarthy; three at Chau-kia-k'eo, by Mr. Coulthard; and five at

Ning-hai-chau, by Mr. Judd. Mr. McCarthy baptized in all during his tour in Kiang-si sixty-six persons, and he reports quite a number of inquirers. At Chau-kia-k'eo a great fire has devastated the place, and 3,000 families are said to be burnt out of house and home."

—Rev. C. H. Judd, who was recently in Shanghai, said the Lord was blessing the work in Ning-hai, Shan-tung. As far as his judgment goes, and that of others, there is a spirit of life amongst some of the poorest converts that he has hardly seen in any of the Christians he has baptised before, and a desire to carry the Gospel to their own people. There have been twenty-eight baptised. When they went to Ning-hai two years ago they were twice turned out, but now the Lord is giving them favour among the people.—*The Messenger.*

—A number of the pupils in the Baldwin High Schools, Bangalore, have professed conversion during a series of special services held by Pastor Buttrick.

—A party of missionaries consisting of Mr. and Mrs. T. H. Morris, Dr. Fisher, Messrs Gall, Thompson, and Johnson, and Misses Davies and Gilchrist, have left England to join Mr. F. S. Arnot's mission in Central Africa. Mr. Arnot had telegraphed that transport inland was difficult so that Mr. and Mrs. Morris have left their children in England for the present. On the same ship were three other missionaries bound for Central Africa, these were Mr. Cotton and his wife and Mr. Lee from America. Mrs. Cotton is a doctor of medicine.

—The Rev. W. Allan of West Africa writes that there have been great changes in the Niger mission at Bonny. "The worship of the iguana," he says "is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with 20,000 skulls of murdered victims, I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. At 11 o'clock I went ashore and addressed 885 worshipers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction."

—The mission steamer *Pioneer*, which has been built at Wyvenhoe, in Essex, for work on the Congo in connection with the Balolo Mission, has run her trial trip on the Colne, says the *Christian*. A few friends joined Mrs. Grattan Guinness and Dr. Grattan Guinness, jun., on the occasion, and the vessel was dedicated to God in earnest prayer. The *Pioneer* will navigate the southern tributaries of the Congo, which intersect and water Balololand above the cataract region. She is admirably fitted for the conveyance of a few passengers and a small cargo of commodities. She will be worked by a British engineer and a native crew, and it is expected to be launched on Stanley Pool in March next. The work of transport in sections above the cataracts will cost about £1000. The trial run was satisfactory, and the vessel held to be well suited for her interesting and noble purpose.

—A more emphatic illustration of patient *continuance* in well-doing is not often to be met with than the following, which is recorded by *Word and Work*:—"Miss Aurora Ensor, of Withycombe, near Exmouth, a lady who is in her eighty-ninth year, continues to take a class *twice every Sunday*. Miss Ensor began teaching in the Sunday school at the age of fourteen, and 'hardly remembers having missed a Sunday that the school was open during the last *seventy-five years*.'"

—Letters have been received by Dr. Smith, Foreign Mission Secretary of the Free Church of Scotland, from medical and other missionaries at Livingstonia, Lake Nyassa, giving accounts of the atrocities of the Arabs, who have been of late unusually active in capturing women and children and dragging them away into slavery.

—The New Book Concern and Mission Building of the Methodist Episcopal Church in America will be taken possession of this month. The address will then be "150, Fifth Avenue, New York," instead of "805, Broadway." The new building will not be formally opened until February.

—No smoking-cars were called for on the trains which bore to Philadelphia the delegates to the late National Convention of the Societies of Christian Endeavor. One train that contained nearly a thousand delegates, hundreds of them young men, had not a single smoker on board.—*Indian Witness.*

—Mr. E. F. Baldwin, the Matthew x. missionary of South Morocco, seems to be arousing the hostility of the enemy by his straightforward methods. The *Reaper* says, "Persecution seems to be growing in intensity. In the provinces of Ha Ha and Shedma it is hardly possible to travel and preach at present. The native convert who was so cruelly and unjustly scourged some months ago at Mogador was again thrown into prison. Mr. Baldwin was endeavouring to procure his release after a month's confinement. The Jewish converts have been put out of the synagogue, which means they are shunned like lepers, and one of them was for a time in chains. A native convert writes from Fez of having been imprisoned, and put in chains with an iron collar round his neck."

—At a valedictory service in St. James's Hall, Piccadilly, on 3rd Oct., seventy-eight missionaries, male and female, married and single, about to go forth "into all the world," under the auspices of the Church Missionary Society, were commended to the Lord in prayer.

—A deepening interest in spiritual matters is making itself apparent among the people of Kuruman, Bechuanaland. Rev. J. T. Brown says—"During the past fortnight many have been inquiring about the Way, and expressing a desire to give themselves to Jesus. Among these, I am most happy to say, are many of my schoolboys. First one boy and then another came to me telling of their penitence and their faith in Christ Jesus as their Saviour; and now, to-day, no less than ten of the boys are striving by God's grace to walk in the way of righteousness. There are only sixteen boys in the school altogether, and, as ten of them are praying for the conversion of the others, I am hoping that before long all the boys will be acknowledged followers of Christ."

—*All the World* says that the Zulu corps of the Salvation Army has had a share in the Self-Denial week. Staff-Captain Osborne called the chief and his sons together, and explained the great, world-wide Self-Denial Week to them. They said they should be delighted to share in it, and at once sent a message to the head man of each kraal, asking him to do the same. Women came bringing baskets of vegetables, the old chief gave two shillings, and one of his wives and a daughter one shilling each. These were quite munificent cash donations.

—The same periodical says that Mrs. Booth continues to suffer, with only intervals of relief which grow briefer and briefer. Letters and tokens of love and sympathy pour in upon her from all parts of the world. Totally unable as she is to acknowledge these, they are none the less grateful to her, and she hopes no one will fancy that she does not value the tenderness and affection which are shown to her and to her dear ones just now.

—The Rev. Alexander Morton writes:—"What changes God hath wrought on Erromanga! Fifty years ago John Williams and James Harris were killed by savages close to the spot where I write. Now, on going ashore, one is met by Christian people, all eager to shake hands and give you a hearty welcome. A day or two before Mr. Williams fell on this island he placed teachers on Tanna, so that this may be called the Jubilee of the New Hebrides Mission."

THE WEEK'S GENERAL NEWS.

—There has been heavy rain at Calcutta.

—The pointsman who caused the disaster at Hatras, on the East Indian Railway, in which eighteen persons were killed, has been sentenced to three months' simple imprisonment.

—It is stated that the social reforms introduced by the Rajputana Chiefs continue to make rapid progress, as the rulers of the various States evince a warm personal interest in the matter. Committees have been formed in each of the Native States, and the measures adopted for curtailing expenditure on the occasions of marriages and funerals, and the raising of the marriage age of girls to fourteen years, and of boys to eighteen years, are already becoming popular.

—All who contemplate travelling should send to Thomas Cook & Son, Rampart Row, Bombay, for a copy of their *Oriental Travellers' Gazette*. Beside a vast amount of useful information, it gives the fares between India and London by all the different lines of steamers, as well as of tours all over the world. Also a telegraphic code to facilitate negotiations with their clients. Thus by wiring the two words "addict fallacy," you would order a gentleman's berth to be secured in a P. and O. mail steamer, and state that remittance had already been despatched.

—The report on the prospects of the Burmah rice crop on the 31st October is as follows:—"The area under rice cultivation in the ten chief rice-producing districts is now estimated at 3,798,323 acres, or 167,243 acres more than the area actually under cultivation in 1888 There is a net increase of 30,412 acres over the area given in last month's report, which is for the most part, especially in Tharrawaddy and Prome, due to fields having been planted out very late, in which cases the yield will be but light. Seasonable rain fell throughout October, and the crop promises to be a good one."

—One of the most novel features of the Educational Department of Baroda is the provision made by the State for practical instruction to the girls of two higher schools in the culinary art. Every Saturday afternoon, the girls each of whom is supplied with a stove and pots and pans get practical instruction at the hands of a cook attached to their school. Baroda also possesses a music school. About 150 boys are receiving instruction and are making excellent progress.

—The *World* hears that the Queen will probably open Parliament in person, in compliance with Lord Salisbury's earnest wish. Parliament will probably be re-opened during the first week in February.

—Those who are in the habit of trying to improve upon nature and to give an artificial beauty to their countenances may take warning from the following which we find in the *Christian Cynosure*: "A Miss Chauncy of Columbus, Ohio, has had a fright which will doubtless teach her a lesson. She used for her complexion a mixture of arsenic and nitrate of silver. Then she went to the White Sulphur Springs and took the baths. The sulphur decomposed the silver salts in her skin and turned her so black that she has gone into retirement, and will not be seen again for a year."

—Berlin has now a million and a half inhabitants. In 1876 it had only a million, so that in thirteen years half a million has been added. Eight and twenty years ago its population was only half a million. Fifteen years ago the town was badly lighted, the streets were paved with round stones, over which the drosky used to bump its passengers in a most terrible manner, and trams were a rarity. Berlin is now a town which offers every advantage to those wishing to spend a winter in Germany.

—Justice Jaunasch, of Kalamazoo, has a parrot that he wouldn't sell for its weight in silver, says an American contemporary. On five different occasions has this intelligent bird saved the house from being robbed by burglars. The last time was on a recent night. The burglar got the door unfastened, but when he

opened it the parrot asked, in a harsh, stern voice, "Hello there! What's the matter?" The burglar didn't answer, but fell over himself in his desperate hurry to get away.

—An oculist who has made the human eye a study for thirty years, and who has examined many famous men's eyes, declared the other day, says the Philadelphia *Press*, that the "thoroughbred American" eye was steel blue in colour. He would not say that black-eyed and brown-eyed men are deficient in intellect. But, undeniably, among the people of higher civilization eyes grow lighter in hue, and there are to-day far more blue-eyed persons than there were a century ago. If you will be at pains to inquire the colour of the eyes of Bismarck, Gladstone, Huxley, Virchow, Buchner, Renan, in fact, of any of the living great, as well as of the great army of the dead, who in life distinguished themselves, you will learn that most of them have, or had, eyes of blue or grey.

—More than one-half of the letters of the world's postal service are written and read by English-speaking people. Further, they distribute more than two-thirds of the Bibles, own nearly two-thirds of the tonnage of ships, and command one-half of the world's gold and silver.

—A means of developing photographic negatives without removal to a dark room has been found. The developing solution is stained with a ruby dye which prevents white light from reaching the plates after being immersed in the liquid.

—Professor Norikoff, writing in *Nature* of the habits of scorpions, says that the creature's most intense dread is of fire. He recently tried an experiment with the view of testing the truth of certain statements current about this terror. Arranging on the floor a circle of g' wing charcoal having no break in it, a scorpion was placed in the centre. Although the circle was large enough to prevent the scorpion being injured or even incommoded by the heat if it remained in the middle, the animal, finding itself surrounded by fire, began to look about for means of escape. At first its movements were slow, but soon their rapidity increased, and finally it raced in a frantic fashion around the inner circumference of the charcoal. After racing for some time in this manner it retired to the centre of the ring and deliberately plunged its sting into its back. A few convulsive movements followed, and in a few seconds the creature lay dead.

—Dr. Ernst Engel, the great German statistician, has recently issued a computation showing that during the last thirty-four years no fewer than 2,253,000 lives have been lost in the various wars, exclusive of the deaths from sickness, the Franco-Prussian war alone having its battle roll of 215,000. Yet there are people who look calmly upon the prospect of another European war.

—Serious attention is now being paid in official circles in Berlin to the project of connecting the Baltic and Berlin by a ship canal. An Admiral Batsch once wrote a magazine article entitled "First Ship in Berlin," and discussed the question whether this phenomenon might best be brought about by deepening the Elbe or the Oder. He decided in favour of the latter and now it is said that a committee is actually being formed to give effect to his proposal, or at least examine it.

—There lately died at Rye an old sailor, named James Bayley, who was known to have saved no fewer than twenty-six lives, frequently at the imminent risk of his own. On one occasion he kept three men afloat in Sunderland Harbour until they were rescued, and he twice saved the occupants of Deal boats which had capsized off the South Foreland, including a nephew of Lord Bramwell.

—An interesting demonstration of the merits of a novel system of sheep-shearing was given the other day in the grounds of Viscount Wolseley's residence at Blackheath. The originator of the new process is Lord Wolseley's brother, Mr. Frederic York Wolseley, who has recently returned from Australia, where his machines have been extensively used for two years past. The shearing is done by means of a three-bladed knife, working upon a steel comb, which can be regulated according to the length it is desired that the wool shall be cut. The operator has merely to guide the clipper, which is connected with the driving-gear by a catgut shaft enclosed in a flexible tube. The handle of the machine is supplied with a universal joint, which enables the worker to cut without difficulty at any angle. Mr. Wolseley's apparatus may be worked by hand labour, by horse-power, or by gas. No skilled labour is required, nor is the process nearly so fatiguing as the old method of hand-shearing. In experienced hands this machine will closely shear a sheep in from four to five minutes, and that without the least risk of cutting or injuring the animal. The wool being shorn off at a uniform length adds greatly to its marketable value.

—A meeting of the inhabitants and ratepayers of Whitchurch, England, was held last week. Resolutions were carried expressing the opinion that the same opportunities and facilities that are granted to the Salvationists in other towns, cities, and villages should be extended to them in Whitchurch, and declaring that Melville Portal and Superintendent Waters are acting in opposition to the wishes of the ratepayers.

—The latest returns of the Salt Revenue in India show that the sales during the seven months of the current financial year have far exceeded those of similar periods in the last four years. In 1885-86 duty was paid for only thirty-five lakhs of maunds; in 1887-88 the quantity was forty-two lakhs; while the figures now given show that from April 1 to November 7, 1889 over 43½ lakhs of maunds have been taxed. The sum already realised this year is nearly nine lakhs of rupees in excess of that of the first seven months of 1888. There has, at the same time, been a marked decline in the importation of salt from England.

—The total number of deaths registered in Bombay during the week ending Tuesday, 19th November, 1889, was 443, being 22 more than the preceding week and 26 more than the week ending 13th November, 1888; 34 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Brahmins 17; Caste Hindus 218; Hindu outcastes, 31; Mussulmans, 117; Parsees, 18; Jews 2; Native Christians, 12: Eurasians, 1; Europeans, 5; while the rate of mortality per 1,000 of the population was 24·02. There were 89 deaths from remittent fever, being 8 more than the last week, and 4 less than the corresponding week of last year. There were 5 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 76, 23, and 18 last week, against 77, 22, and 11, respectively, in the corresponding week in the last year. During the week 355 births were reported in the different districts.

—Of all the extraordinary projects of the age, says a contemporary, the strangest is that which is newly propounded for assailing the Jungfrau. Who that knows Switzerland can help admiring this most beautiful of mountains? The restless engineer has his eye on its snowy summit. A second application for a concession to construct a railway up the Jungfrau has been made to the Swiss Bundesrath by Herr A. Trautweiler, the engineer of the Brunig Railway. Herr Trautweiler proposes to build the railway entirely underground, reaching the summit of the mountain by means of a tubular tunnel. The cost is estimated at 5,250,000fr.

—The P. & O. S. N. Co's s.s. *Assam* with the outward English mails of the 8th instant, left Aden for Bombay at noon on Tuesday and the s.s. *Valletta* for Colombo and Australia at the same time.

—The rate of exchange this week is quoted at 1s. 4 27-32d.

NEWS BY TELEGRAPH.

Berlin, 13th: Count Kalnoky and Prince Bismarck, after a prolonged conference yesterday, agreed upon the deposition of Prince Ferdinand.—Lord Cross announces that on and after 1st April, 1892, the Indian Civil Service will be open to candidates above the age of twenty-one and below twenty-three years.—Mr. Portal, the Acting British Consul, has left Zanzibar, whither Colonel Euan Smith is now returning to resume his duties.—The Shah has granted a concession to a syndicate of Russian capitalists for the construction of railways in Persia within the next five years.

London, 15th: A New York telegram reports that Mr. Jefferson Davis is dying.

Rio, 15th: A revolution has taken place in Brazil in favour of a Republic. The movement is supported by the army.

London, 16th: The trouble regarding the Unionists in the employ of the dock companies insisting on having Unionist foremen is daily becoming more acute.—A gunpower factory at Hanau exploded yesterday, killing and wounding twenty-four people.—The Road Car and Omnibus Company's men go on strike on Monday for a twelve hours' working day.—The Premier of Victoria has proposed to Sir Henry Parkes that the representatives of the Federal Council shall meet Sir Henry and other New South Wales representatives to discuss the federation scheme. He insists on the urgency of federal action in the defences of the Colonies.

Zanzibar, 17th: Captain Wissmann and the British East African Company are sending caravans to meet Stanley at Mpwapwa.

Rio, 17th: The Emperor Don Pedro and his family have been kept prisoners in the Royal Palace. His Majesty was informed of his deposition, and at the same time told that his allowance would be continued. He replied that he would only yield to force. His Majesty was to-day conducted on board a steamer, in which he sailed for Europe accompanied by the Premier. The population has remained quiet.

London, 18th: Don Pedro has received two and a half million of dollars in cash together with an undertaking by the Government to pay him 450,000 dollars annually as compensation. The Republic has been proclaimed as "The United States of Brazil." A new flag has been adopted, namely, gold stripes and gold stars on a blue ground. The new constitution is recognised by all the States with the exception of Bahia (San Salvador). The Minister of Marine, who was reported to have been killed, was, it appears, but seriously wounded, and is now recovering. All is now quiet.—A conference on the subject of the suppression of the slave trade was opened in Brussels to-day.—The Dock Labourers' Strike Relief fund accounts have been audited. The statement which has been issued shows the receipts to have amounted to £48,000, towards which sum Australia contributed £31,000. A surplus of £5,000 is shown, and the amount will be disposed of according to the wishes of the donors.

Rio, 18th: The new Brazilian Republic will respect all contracts entered into by the Empire. Bahia has given its adherence to the Republic. The Emperor Don Pedro left herein an ironclad, the commander of which had sealed instructions, but it is believed that his Majesty will be landed at Lisbon.

Cairo, 18th: The Egyptian Budget for the ensuing year shows a surplus of one hundred and fifty thousand pounds, after the remission of one hundred thousand pounds of taxation weighing on the Fellaheen.

St. Petersburg, 18th: Sixteen military students have been expelled from the St. Petersburg University for arranging a requiem service for a Nihilist writer. Numerous expulsions of political offenders from St. Petersburg have taken place lately.

London, 19th: Lord Stanley of Alderley, presiding yesterday at a meeting of the East India Society, stated that Lord Cross had informed him it was quite within the power of her Majesty's Secretary of State for India to appoint Natives of India to the India Council if it was deemed necessary.—The news from Brazil is hopeful. Affairs are settling down, and business is reviving.

Rome, 19th: Italy has notified to the Powers that she has assumed the protectorate over the coast northward of Kismayu as far as 2½ degrees north.

Paris, 20th: The Chamber rejected the revision proposed by the Boulangists yesterday, and passed a resolution expressing confidence in the Ministry.

London, 20th: A despatch from Captain Wissmann states that Emin Pasha and Casati are bringing three hundred Soudanese soldiers, besides many people and a quantity of ivory with them. Stanley with six Englishmen follows, with 240 Zanzibaris. They reached Mpwapwa on 10th November, and are expected to arrive at Bagamoyo on the 1st December.

PHILIP THE EVANGELIST.

By Bishop Wm. Taylor.

"Now Philip was of Bethsaida, the city of Andrew and Peter." Living on the mouth-flow of the Jordan into the sea of Tiberias; these three men had long been associated as fishermen. In the early part of the public ministry of Jesus they were called by Him to be His followers and "workers." Their call came on three consecutive days: (1) Andrew, (2) Simon, (3) Philip, and they all became, from the hour of their call, diligent learners, and earnest workers for the salvation of men.

They at once perceived and adopted God's two-fold method of winning souls through the agency of His witnesses—"The Word of God and the Testimony for Jesus"—without debate.

"Andrew findeth his own brother, Simon, and saith unto him, 'We have found the Messias, which is, being interpreted, the Christ.' And he brought him to Jesus." Using both the Hebrew and Greek name of God's Anointed, the Saviour of the world, shows that he first laid down the prophetic documentary basis of faith and then the verification of its truth and the certainty of its application by their testimony to the facts in their own experience.

So "Philip findeth Nathaniel and saith unto him, We have found Him."

"Whom have you found, my friend?"

Philip carefully avoided mentioning His name or birthplace, or raising any question of debate till he could lay a good basis of faith from the undebatable prophetic writings of Moses and the prophets; and refused then to entertain any question of debate, but challenged Nathaniel to "Come and see," "Taste and see;" and immediately, "Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite, indeed, in whom is no guile."

Nathaniel was astonished to meet in the stranger an old friend, who knew him so well and appreciated him so highly. It is so with everyone who comes to Jesus. "Nathaniel saith unto Him, Whence knowest thou me?"

"Before that Philip called thee, when thou wast the under the fig tree, I saw thee."

"This man knows Philip, but how did he know that Philip called me? How wonderful that this stranger saw me under the fig tree, my place for secret meditation and prayer, where no eye saw me but the eye of Jehovah. O this is the man who came to me in the dark so often, and spoke words of comfort and hope to my heart, though I saw Him not! O this is Jesus, the God-man, for whose coming I have been waiting so long. 'Nathaniel answered and said unto him, Rabbi, Thou art the Son of God; Thou art the King of Israel.'"

Philip was already "a workman who needeth not to be ashamed, rightly dividing the Word of Truth." If he had taken a modern theological course in the "study of *ten religions*," I doubt if he could have steered clear of debatable questions, and led this man to Jesus.

Philip stands as No. 5 of the twelve apostles of our Lord—Simon, James and his brother John, Andrew and Philip.

He was a broad, liberal, social man.

When crowds of pilgrims filled the streets and courts of the Holy City on the festal days, "there were certain Greeks among them that came to worship at the feast. The same came, therefore, to Philip, who was of Bethsaida of Galilee." Being a man of their own country, and broad, approachable and kind, they "desired him, saying, Sir, we would see Jesus." Philip espoused their cause at once, but Jesus was so engaged in finishing the work He came into the world to do that it was difficult then, even for an apostle, to get a word with Him, yet Philip did not put his Greek brethren off, but "cometh and telleth Andrew," and the two went, followed by the Greeks who so desired to see Jesus; "and Andrew and Philip tell Jesus." Then Andrew and Philip and the dear Greeks, for whom they were interceding, and all his immediate followers heard, in his reply, the most awfully solemn discourse of his ministry. "Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say?" Shall I say, "Father, save me from this hour?" that would be loving life more than duty. I did not come to escape the agony and death of this hour, but to drink the cup of man's woes and die for the sin of the world. "For this cause came I unto this hour. Father, glorify thy name."

"Then came there a voice from heaven, saying, I have glorified it, and will glorify it again. The people therefore, that stood by and heard it, said that it thundered: others said an angel spoke to him. Jesus answered and said: This voice came not because of me, but for your sakes"—including the astonished Greeks who were seeing Jesus—"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

"The people answered him, We have heard out of the law that Christ abideth forever; and how sayest thou, the son of Man must be lifted up? who is this Son of Man?"

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light;" don't stop to quibble or debate, "lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." "These things spake Jesus and departed, and did hide himself from them."

Philip, Andrew, and the Greeks all saw Jesus as they never saw Him before. They listened and looked, wondered and wept, no doubt, and never till their dying day did the lessons of that hour fade from their memory, nor cease to render their lives Christ-like in self-denial, suffering and success.

Philip as a business man stood No. 2 of the seven men of honest report, full of the Holy Ghost and wisdom, appointed to the "business" of an impartial "daily ministration" to the needy multitudes, who, as pilgrims, from all parts of the Roman world, had been saved at the Pentecostal feast, hence, detained, money spent, and now needing help.

Philip being directly associated with Stephen in "this business," no doubt saw him die; and that sight helped him to live, for soon after he became more than ever distinguished *as an evangelist.*

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies and that were lame, were healed. And there was great joy in that city. But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, this man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

He had no discussion about the mysteries of witchcraft and sorcery, but "preached the things concerning the kingdom of God and the name of Jesus Christ."

Apostolic miracles were wrought by the invisible Christ, who was with them to demonstrate the fact that His real personal presence was with His messengers, according to His promise, "Lo, I am with you alway, even unto the end of the world," and were divine attestations of the men, their message and their methods, whom God appointed to establish the institutions of the Gospel in the world, and furnish a basis of faith in Jesus Christ for all kindred and nations of men. In Philip's case they were furthermore to distinguish and divinely endorse the special office and work of an evangelist. As God gave to "some apostles, some prophets, some *evangelists*, and some pastors and teachers," it was essential that each class of workers should be distinctly designated, and divinely commissioned and endowed so as to enable them to give full proof of their ministry. We learn from this case that the same man may consecutively fill different offices in the Church, but that as an evangelist he must not be bound by any rules that would interfere with the direct leading of the Holy Spirit, when and where the Lord shall appoint. He is not to be bound by pastoral relations to the churches to which, under God, he gives birth and existence. Such churches come immediately under the inspection of the Bishops, who are to complete the organization in each case and provide for their pastoral care, while the evangelist is free to move on as led by the Spirit of God. So, as soon as he could see this work in Samaria provided for, "The angel of the Lord spake unto Philip, saying, Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is desert." He might have inquired, What is the need of an evangelist down there in the desert? But Philip was a man of but one idea on this line, and that was to obey God without any hesitation or question. And he arose and went, and right there, in the desert, he struck and saved the man who became God's pioneer Gospel herald in the Dark Continent of Africa.

Philip settled his family in Cesarea, on the dividing line between the Jewish and Gentile nations, and co-operated with the great apostle to the Gentiles, assisted by his four daughters, who were prophetesses, in a world-wide evangelism.

He was most of his time, no doubt, separated from his family, but it was nevertheless, a blessed thing for him and for them that he had a family by the will of God.—*From the "African News."*

A HELPER IN THE MINISTRY.

By the Rev. J. E. Sampson.

Luke viii. 18; "*Take heed therefore how ye hear.*"

An intelligent hearer is a great help to a preacher. I knew a lady who complained to me how useless she was. She was poor and could not give largely; an invalid, and could not help in the tract district or in the Sunday School. She seemed to herself to be utterly useless in the Church. I said, "I assure you, you are very useful to me." "Nay," she said, "I think not." "Ah," I said; "when I am preaching, your face, your presence helps me. You are no uninterested hearer. Your heart is below the surface, and can apprehend. I feel that what I say is very food to your soul. This is joy to me to think that an experienced disciple is attending to the things that are spoken in the name of the Lord."

She had never thought of that. But I, as a preacher, often think of it. A glistening eye, an intelligent look, showing how the heart is drinking in the Word, is often an amazing help. Some congregations are exceedingly dull and difficult to preach to. There is evidently no response, no inward apprehension. But into thirsting, eager souls the words flow as from a fountain. Every preacher is more or less influenced by his hearers, often unconsciously. Preaching is the highest act of ministry. To help in this is to help indeed. The influence is of the Spirit of God.

LIVE IN LOVE, AS CHRISTIAN BRETHREN.

Dr. M. D. Hodge tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candour and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview, said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

THE BATTLE OF THE THREE SHILLINGS.

The Rev. Alexander M'Aulay, in *At Home and Abroad*, tells the story of this hard fought fight. The heroine is a sable woman of threescore and ten, who spent the first twenty years of her life in West Indian slavery, but with a good mistress, who took her to church. She is now an earnest Methodist class-leader, though often feeble and afflicted; is without a known relative in the world, and gets a shilling a week as an out-door pauper. Her dwelling is a tumble-down single apartment, with holes in the roof and patchwork sides, any available bits of wood having been used to replace rotten stuff or cover it. If sold, the house and furniture would not realise twenty shillings. But she is always praising God for His great goodness to her, her soul being "satisfied as with marrow and fatness."

"Minista," she said, "I remember one time dey was goin' to have a missionary meeting in de chapel, and when I get up in de morning, and I remember the meeting, I say, 'Poor me, I don't have a quattie (three-halfpence) to put in de collection dis night at de meeting.' But I lift up my heart and say, 'Lord, whatever you gib me dis day I will put it into the collection to-night.' Jest den I remember dat a certain lady did owe me seven shillings, and like something whisper to me—'Sen t, go dun her for de money.' I dun hard, over and over before, and couldn't get de money. Well, sar, I send and dun her, and to my astonishment she send me three shillings.

"Me good minista, as I get de money into my hand, de debbil say to me, "Ole woman, you gwine throw de whole of dat three shillings into the collection this evening?' I say to him, 'Yes; I gwine throw it, for I promised de Lord dis mornin' dat whatever Him gib me to-day I will throw it into de collection to-night.'

"Minista, him follow me into de chapel, and all de time de meeting was gwine on him was upon me. 'Ole woman, you gwine to gib de whole of that money?' I say, 'Yes!' While de genlemen was telling about de headen him keep on, 'Ole woman you don't remember you is poor, and you hab nutting (nothing) in your house, and you gwine gib away de whole of dat three shillings?' I say, 'Yes, I gwine gib it.' Minista him tump (thump) me and I tump him, him wrestle wid me and I wrestle wid him, till at last when him see de collection plate coming round, him say, 'Ole woman, if it is only a fippence (threepence) take it out.' I say 'No!' and as de collector hand de plate I throw de three shillings in, and I say to de debbil, 'Now, sar! if you name man (if you are worth the name of a man) go in dere, and tek (take) it out."

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON IX.

Sunday, December 1st. 1 *Kings.* viii. 54-63.

SUBJECT:—The temple dedicated.

Golden Text.—The Lord is in His Holy Temple, let all the earth keep silence before Him.—Hab. ii. 20.

The crowning point of Israel's history had come. United under one king, prosperous and at peace with all around, the Temple of the Lord completed before them, they had assembled in thousands to the dedication feast. The time chosen for it was the feast of tabernacles, which occurred in the autumn of the year, after the fruits of the earth had been gathered in.

Says Dean Milman:—"The procession moved on to the sound of all the voices and all the instruments of the four thousand singers and musicians David had organised, arrayed in white linen and chanting some of those splendid odes, the 47th, 97th, 98th and 107th Psalms. The Ark advanced, borne by the Levites to the open portals of the temple. It can scarcely be doubted that the 24th Psalm, even if composed before, was adapted and used on this occasion. The singers as it drew near the gate, broke out into these words: 'Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may come in.' It was answered from the other part of the choir, 'who is the King of Glory?' the whole choir responded, 'the Lord of Hosts, He is the King of Glory.' Then the Ark took its place under the extended wings of the cherubim, which might seem to fold over and receive it under their protection."

Then came the solemn "prayer and supplication" of Solomon occupying from 22nd to 53rd verses of this chapter. An echo of the prayers and admonitions of Moses, (see Deut. xxvii. and xxviii) interspersed with the refrain, "Hear thou in heaven, thy dwelling-place and when thou hearest, Lord forgive." It was a grand prayer, ascribing all the majesty and glory of the completed undertaking to the Lord Jehovah, and supplicating the continuance of His loving favour to the people of His choice.

Then Solomon stood and blessed the people praising the Lord for having given them *rest* as He had promised by Moses, (Exodus xxxiii, 14). Solomon was called "a man of rest" (1 Chron. xxii. 9). In that he was a type of our Lord Jesus Christ who gives rest to His people, heart-rest, rest from sin. (Matt. xi. 28, 29; and Hebrews, iv. 1-11).

"That the Lord our God be with us, as He was with our fathers . . . . . that all the people of the Earth may know that the Lord is God, and that there is none else." The highest wish that could be wished for any nation, people, or individual, from the highest motive. That God may be with us, that His Name may be exalted among the heathen. Israel was to be a holy people unto the Lord to shew forth His glory among the nations. Christians in India need more and more to realise their responsibility of living close to God, that His light may shine through them that the world around may know and believe that their God is greater than the gods of the heathen round about.

Solomon's greatest work was the building of the Temple. He seems to have been raised up specially for this purpose. David says concerning him in 1 Chron. xxviii. 5, 6, "And of all my sons (for the Lord hath given me many sons), He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And He said unto me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his Father."

This Temple was to be to Israel what the Tabernacle had been up to this time, the dwelling-place of the Lord in their midst. While they travelled, dwelling only in tents, it was necessary that God should travel with them, and dwell also in a tent and tabernacle. In Deut xi. 9, He told Moses that when they should be come to the rest and the inheritance, that there should be a place which the Lord should choose to put His name there, where all sacrifices and burnt offerings were to be brought.

From this we see that only when Israel was at rest in their own land, could this temple be built. The Lord could accompany His people in a tent through all their wanderings, and in all their wars, but He could not take up His *rest* among them till they had first found rest themselves. This is in the very nature of things. The mother cannot go to rest at night, until all her little ones are securely tucked in their cribs. The shepherd cannot lie down to repose, until his flock is safety folded. A captain must not secure his own safety till the last of his crew are saved. And the Lord Himself says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," Isaiah lxii. 1.

It is suggested that the scene at the dedication of the temple is typical of that which took place on the day of Pentecost, when the disciples were "all filled with the Holy Ghost." And, of that also, which takes place in every believing heart, when it is emptied of self and the door is opened, and Christ comes in to take up His abode there and fills it with His manifested presence. A picture of the baptism of the Holy Ghost. 1 Cor. vi. 19; iii. 16, and 11 Cor. vi. 16.

The Lord has always sought for a dwelling-place in His people's midst. He loves them with such a yearning love that He cannot keep away from them; and at almost the very first moment of Israel's deliverance out of Egypt, His word came to Moses, saying, "Let them make me a sanctuary, that I may dwell among them." They had not asked Him to come, but He asked them to let Him. He wanted a home amongst them. He might have made this home for Himself by coming in power, and taking forcible possession of one of their tents. But this would not have satisfied the love that wanted to be a welcomed guest. "Of every man that giveth it *willingly* with his heart, ye shall take my offering" for the building of the sanctuary, He had said. And similarly He will not take forcible possession of any heart now; but knocks for admittance. He says to each one of us, "Open to Me," "Open to Me."

TAKING THE CHILDREN.

A little boy was deeply interested in reading Bunyan's *Pilgrim's Progress*, the characters in that wonderful book being all living men and women to him. One day, while his grandma was busy with her needlework, he took his slate and pencil and seated himself by her side; and thinking of what he had been reading, he said:

"Grandma, which of all the people in the *Pilgrim's Progress* do you like the best?"

"I like Christian," was the reply, giving the little boy her reasons. "Which do you like the best?"

Slowly, but thoughtfully the little fellow replied, "I like Christiana."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma!"

LOVE THE GREATEST.—"Cultivate a spirit of love," says Rowland Hill. "Love is the diamond amongst the jewels of the believer's breast-plate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is white. Now, in white all the colours are united; so in love is centred every other grace and virtue. 'Love is the fulfilling of the law.'"

All things work together for good to the good,—all circumstances are advantageous, all experiences are desirable, and all events are profitable. To the evil-disposed, the most advantageous circumstance may be a curse; the most delightful experience, a snare: and the most profitable event, a delusion.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
Ditto ditto America or Australasia	9	4
Ditto ditto Great Britain	10	14
Single copies.....	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay."

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C.

SATURDAY, NOVEMBER 23RD, 1889.

NOTES AND COMMENTS.

"He hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

We rejoice to learn that Special Gospel meetings for English-speaking Natives in Bombay will be commenced to-night (Saturday) at 8 p. m. at the General Assembly's Institution, Kalbadevi. Will our readers make this effort a matter of earnest prayer?

Is it possible that one reason why conversions are so few is because our travail of soul on behalf of the perishing is no greater? Think of Christ's travail of soul in Gethsemane over our sinful race before he went up to Calvary to die for our eternal salvation.

Considerable excitement has been occasioned among the Beni-Israelite communities at Bombay and Punwhel by the account which was published in our last issue, of the confession of belief in the Lord Jesus Christ by Mr. David Haeem Dewakar, a prominent member of that body. It will be remembered that Mr. Haeem Dewakar was stricken with a fatal illness, and in view of the near approach of eternity to him, he desired to have it made known as publicly as possible that his soul was resting in peace in the salvation purchased for Jews and Gentiles alike by the crucified but now risen Messiah. He fell asleep in Jesus on Friday evening last, just as his confession of faith was being sent far and wide in our columns.

It is not surprising, now that he has passed where his voice cannot reach us, that certain of his relatives are attempting to discredit the fact of his testimony, as he himself evidently anticipated. But the character of the witnesses in whose presence his confession was deliberately made, renders their statements incapable of impeachment and it is not our intention to waste our space upon denials which have no foundation.

Miss Trott and Miss Campbell, of the I. F. N. S. Zenana Mission, have furnished us with further particulars of the last hours of Mr. Haeem Dewakar, but we consider that the account which we published last week is so complete as to make any further additions unnecessary.

We learn by telegram that Lord Harris will succeed Lord Reay as Governor of Bombay. He was one of the Under Secretaries of State for India in Lord Salisbury's first brief administration of 1885-6, and is now an Under Secretary for War. He is thirty-eight years of age. His father was at one time Governor of Madras. But Lord Harris is probably best known to the general public in England as an expert cricketer. The Governorship of Bombay is a post of great influence and responsibility. We hope that Lord Harris, in due time, will come out here determined to walk in the path of purity and righteousness, to hold his position in the fear of the Lord; and that, therefore, events will justify the choice which has now been made.

One act has signalised Lord Reay's term of office which the impartial historian will record in terms of glowing eulogy. By his determination to purify official administration by the displacement of the long notorious A. T. Crawford, he has rendered a public service of the first importance. Lord Reay's conduct in this matter stands in bright contrast to that of his immediate predecessors. Many of the best citizens of Bombay would be thankful to Lord Reay if he would distinguish the close of his administration by the courageous execution of another duty of great importance. He is perhaps unaware of the magnitude of the evil that is being wrought by the scandalous effrontery of the social evil in one of the most thickly populated parts of this city. He has probably never walked along Falkland Road in the evening. It is a main artery of traffic through which tram-cars pass every few minutes. Yet here, at every few feet, there are open shops where traders in vice display their character and their business without any pretence of concealment. We ask Lord Reay to personally acquaint himself with this thoroughfare, and then to consid what must be the moral effect of its condition upon the thousands of young men and women who daily pass through it. From Falkland Road he should go on to Cursetjee Suklajee Street, and he will witness scenes that should cause every right feeling in his heart to rise in indignant revolt. Such a visit would convince him that this condition of things cannot be allowed to continue. It would be better that it should be dealt with by him, than by his inexperienced successor. An immediate exercise of administrative power of the right kind would cause the traffickers in vice to at once retire into darkness and obscurity. That should be followed by the speedy assimilation of the law here, to the provisions of the English Criminal Law Amendment Act which deal with the owners and occupiers of houses used for immoral purposes. To deal with the owners as well as occupiers is important. If the social evil cannot be utterly exterminated, it is unquestionably the province of good government to give it no encouragement, but o the contrary to drive it back into its nati darkness and obscurity.

Communications from Jhansi, Igatpuri, &c., will receive attention next week.

WEEK OF PRAYER FOR YOUNG MEN.

At the suggestion of the Bombay Young Men's Christian Association, there has been united prayer in Bombay on behalf of young men during the past week. On Sunday, in some of the churches, there were special sermons to young men.

Character will not die.

In the Baptist Church, on Sunday evening, the Rev. W. Bell preached to young people of both sexes, from Psalm xcii, 13: "Those that be planted in the house of the Lord shall flourish in the courts of our God." He commenced by saying that character is the one thing that we possess which will remain when this life is over. We read that Judas went "to his own place." So each of us will go to our own place, according to our character in this world. Young people ask themselves, "How can we make the most of life?" He would answer that question in the words of his text.

Mr. Bell said that being "planted in the house of the Lord" meant having our roots there. The roots of men and women are their heart and will. To plant these in the house of the Lord is to give them to the Lord Jesus Christ. Thus planted, the character is firm beneath and flourishing above. Young people who are well-rooted in Christ will not be destroyed by the storms of passion and trial; but will flourish by bearing fruit to God's glory.

Mr. Bell reminded his hearers that the most important part of a man is not his possessions; not anything that is outside; but that which is inside. This that is inside, God will cause to flourish in those who are rooted in Jesus Christ, making a happy and useful life; but He who causes the soul to flourish does not forget the body also.

The sermon closed with an impressive warning to young people against thinking or doing anything that could not be thought or done with a good conscience and a pure heart.

What lack I yet?

At the Methodist Episcopal service held in the Y. M. C. A., Fort, on Sunday evening, the Rev. J. E. Robinson preached to young men from Matt. xix. 20: "All these things have I kept from my youth up: what lack I yet?" A member of the congregation sends the following:—"The speaker enlarged upon these words in such a manner as must have made a deep impression upon the mind and heart of every young man present. The young Ruler thought that he was willing to make any sacrifice that Christ would ask of him. He was consoling himself that as he had kept the Law so well, little more could be required by this good teacher, Christ. So he came to Jesus with the greatest confidence, in the words of the text, 'What lack I yet?' The loving Saviour, in answer to his question exposed his shortcoming, by touching a vital spot in the young man's nature. 'Go, sell all that thou hast, and give to the poor, and come follow me, and thou shalt have treasure in heaven.' He could not stand this test, but went away without arguing the case, very sorry. He did not love his neighbour as himself, good as he thought himself to be. In closing Mr. Robinson spoke very encouraging words to young men who felt they had not anything to recommend them to Christ. If they would come simply to Jesus confessing their sins, trusting only in His merits for salvation, there was more hope for them than for the young man spoken of in the text."

The Law of the Lord is perfect.

At the Grant Road M. E. Church on Sunday evening, Mr. James Morris took for his text Psalm xix. 7: "The law of the Lord is perfect converting the soul;" and preached an impressive sermon thereon. There was a good attendance.

A time of nearness to God.

At 8-30 p. m. on Sunday there was a united prayer meeting at the Y. M. C. A., Fort, the announced subjects being "Prayer for spiritual life, for the outpouring of the spirit of God, for a deeper spirit of prayer, for increased faith and zeal and love to Christ, and for a greater sense of the goodness and loving-kindness of God." Mr. Henry Conder presided. The attendance was unfavourably affected by the shortness of the notice, but, in the words of an earnest Christian worker, "a time of nearness to God was felt by many present. The testimony and prayers were really a feast. It is hoped that these meetings will awaken a deeper interest in the hearts of all Christians in this city for the young men, and that, in the coming men of business, Bombay may have a large majority on the Lord's side."

Humiliation, Confession, Pardon.

In St. Andrew's Church, on Monday evening, there was a meeting at which the subjects were "Humilation, confession of sin, and prayer for pardon." The Rev. T. H. Greig presided. He read appropriate passages of Scripture, and spoke upon the great need of earnest prayer for young men, and also that God would work mightily among the churches. Prayer followed by the Revs. W. Bell, A. B. Wann, J. M. Macdonald, Col. Walker, and Messrs Alexander King and James Morris.

Stand up for Jesus!

The prayer meeting on Tuesday evening was held in the Free Church, Esplanade, and was led by Dr. Mackichan. The subject suggested for the evening was "Prayer for strength to resist and overcome evil in thought, word or deed, for more holiness and a more earnest Christian spirit in the daily life of all young men." Mr. Henry Conder, President of the Y. M. C. A. in Bombay, offered earnest prayer, taking up the first part of the subject. After singing "Stand up for Jesus," the Rev. William Bell especially pleaded for more holiness and a more earnest Christian spirit in the daily life of all Christian young men. He was followed by the Rev. J. E. Robinson, who prayed that young men might be saved from double-minded ness, from trying to serve both God and the world, and that they might be out and out for Christ. He also prayed for the conversion of the nominally Christian young men of Bombay, and for Parsee, Mahomedan and Hindu youths, that they might be brought to know Christ as their Saviour. Mr. Clark prayed that young men might be strong in the Lord.

Guidance, Growth, Brotherly Love.

The Rev. J. M. Macdonald presided at the meeting at the Girgaum Mission Church on Wednesday, the subjects being "Prayer for Young Men's Christian Associations all over the world; for wisdom and guidance in managing them; for increase in their number and in the number of their members; for a spirit of union, co-operation, and brotherly love among their members." Prayer was offered by the Rev. J. A. Harriss, Rev. W. Bell, Col. Major, Mr. King, and Mr. Jacobs.

More zeal and earnestness.

The meeting on Thursday at Bellasis Road Baptist Church, was conducted by the Pastor, Rev. W. Bell. After singing "Send the echo back again," Mr. Bell gave a short address on the objects of this week of prayer, but regretted that so few of the young men responded by their presence. The smallness of the numbers showed the greater need for prayer. He compared zeal to a fire that leaps up to meet the flame. Zeal and earnestness are two great things we need for Christian work. We gain earnestness by having a strong conviction of the truth we speak about. Like Jacob we should wrestle and pray for it

Prayer was then offered by Rev. J. E. Robinson and Mr. Powell for greater power and earnestness in our Christian life.

Prayer was asked that young men might have greater courage, influence and effort for the extension of Christ's Kingdom on earth, being ready to speak in all places for Christ, just where and how He wills. Rev. A. B. Wann and Mr. Gordon followed in prayer for this.

Mr. Bell said that to have an abundant blessing we must have Christ living in us, and work through Him all that He has given as to do. Prayer was then offered by Mr. Clegg and Mr. Waller for a blessing in increased fruitfulness and Christian friendship of those that love the Lord.

Away from home, or in sickness or trouble.

The subjects for Friday evening at the Grant Road M. E. Church were "Prayer for the welfare of young men generally and for all connected with them, particularly for parents and others especially dear to them in this and in other countries; for young men who are sailors or soldiers, or who are placed in any position in life in which they are specially exposed to danger and temptation; for all young men who are away from home or in sorrow, sickness, or trouble, that they may be comforted and helped by the Spirit of God; that young men individually may be awakened to see the need of salvation and to turn unto the Lord with full purpose of heart."

Closing Meeting—Thanksgiving and Praise.

The meeting to-day (Saturday) is at 8-30 p.m. at the Y. M. C. A., Apollo Bunder, to offer "thanksgiving and praise for the forgiveness of sins, for the gift of the Holy Spirit, and for all the great and varied mercies vouchsafed to this and to other like Associations."

ELEVATION TRIES A MAN.

Elevation tries many a head. There is quite a difference between looking up and looking down. Many who are discreet, companionable and useful on the common level, become, by a little exaltation, high-minded, distant and repulsive. They appear to walk on stilts and they walk on them so awkwardly or so arrogantly, that common people get kicked at the merest approach to them. Yes, the real metal, calibre and spirit of a man is tried by his elevation. If there has been no mistake in placing him in some high position, he will be more affable, considerate and tolerant than previously; but if he is not made of the right material, and lacks capacity and breadth for his position, he will be exacting, over-bearing and mean. We say position has spoiled him; perhaps it would be more exact to say, promotion has revealed his true character.

WESLEYAN CONFERENCE AT BANGALORE.

The Wesleyan Methodist Conference has just closed its sittings at Bangalore. Bombay was represented by the Rev. G. W. Clutterbuck. The Conference was presided over by the Rev. J. Hudson, and the two principal subjects put before the gathering, which entailed a lengthy discussion, were (1) Dr. Lunn's Controversies on Missions; and (2) the establishment of an Indian Methodist Conference. An exhaustive statement was forwarded to the Home Commitee, refuting the charges contained in the first question, and the second point was unanimously agreed to. For the present it was arranged that the Conference should be held triennially. The first of its kind will meet in March, 1892, at Secunderabad. As regards the working of the Bombay Mission, a special resolution was cordially passed at the meeting, recognising the value of the work done by the Rev. G. W. Clutterbuck, and commending the interests of the Mission to the Home Committee.

A HEAVENLY LESSON FROM NIAGARA.

Of that much described sight the Falls of Niagara, Professor Blaikie says, "There is a glory about it which is hardly of the earth earthy. And viewed symbolically, it is such a glorious emblem of the river of the water of life pouring down from heaven to earth; and in its very noise, the noise indeed of many waters, it seems to sound forth the message, 'Grace unto you, and peace, from Him that is, and that was, and that is to come.'"

THE LORD'S TREASURY.

Solomon stated as a divine principle: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." John Bunyan illustrated this principle when he wrote:

A man there was—some call him mad,
The more he gave the more he had.

A Divine Lawgiver, who had power to command and to reward, said to His disciples, and through them is saying to us: "Give, and it shall be given unto you; full measure, pressed down and shaken together, and running over, shall men give into your bosom." But to human reason it is such a seeming paradox that scattering money should make men richer, and that hoarding money should make men poorer, that comparatively few have faith to submit it to the test of experience. Yet I venture to say, if we could summon as witnesses all the men and women who are conducting business upon divine principles, and are in the habit of proportionate giving, their testimony would be uniform to spiritual blessing and temporal prosperity. The written Word has put the latter in as direct relation to the former as an effect is to its cause.

From a tract on Christian beneficence I make this extract: "During the last six years, circulars have been sent to at least three-fourths of all the evangelical ministers in the United States, in all of which was the following statement and question: 'My belief is that God blesses in temporal, as well as in spiritual things, the man who honours Him by setting apart a portion of his income to His service. I have never known one exception. Have you?' Many thousands have replied, and not a single authentic exception has ever been given."

A rich merchant who was supporting several missionaries in India was asked how he could do it. He replied: "At my conversion I promised to give away a certain part of what my business brought in, and every year it has brought me in about double what it did the year before. So I keep multiplying my gifts to Christ's cause." This testimony could be endorsed in scores of instances.

A gentleman who was dependent on his salary was singularly unfortunate. Finally he gave into the hands of his wife the management of the household expenses. She began the practice of systematic giving; the tithe was faithfully laid by, and such freewill offerings were added as she could by economy save from the remainder. Immediately the tide of fortune turned. In place of the husband losing his position, he began to be promoted, and has gone steadily forward ever since. Now and then the wife goes to him and says: "Ned, you may expect another promotion, I am going to give again."

If the reader is disposed to smile at this and call it visionary, I must leave it with him to explain on any other ground than the divine blessing the philosophy of the *facts*.

Those who wish may put it to the test by becoming members of the Christian Giving Union. Then from blessed personal experience men will know that they who honour the Lord with their substance shall be honoured by Him in return. J. S. R.

DOCTORS ON ALCOHOL AND HEALTH.

An Indian contemporary maintains that as alcohol is now proved to be not "a good creature of God," but a man-manufactured poison, people should cease talking of total abstinence from intoxicating liquors as "self-denial." From the standpoint from which our contemporary reasons, this is undoubtedly true. People who have never acquired the taste for drink do not feel it any hardship to abstain. In other cases, the so-called "self-denial" resolves itself into the denial of appetite, in favour of the real well-being of the body and mind. Speaking at a meeting at Norwich last month, Dr. Alfred Carpenter declared that he had experimented on himself in reference to the action of alcohol, and had come to the conclusion that his general health was a great deal better without it. For the last fourteen years, therefore, he had stuck to the total abstinence platform. His father was a delicate man, suffering from gout, and he (the son) soon found from the study of medicine that it would be impossible for him to take alcohol without its producing certain disturbances which belonged to every constitution with a gouty tendency of the blood. A very large number of persons had that gouty tendency inherited from their forefathers. If we went back four generations it would be found that we had sixty-four ancestors, and some of them would have had a gouty constitution. We were told that the sins of the fathers would be visited on the children until the third and fourth generations, and it followed that if we left alcohol alone for the next four generations the gouty tendency would be got rid of. He had no hesitation in saying that a large number of the deaths which occurred of people in early middle life were due to diseases induced by moderate drinking. People were not aware that their daily dose of alcohol, taken week by week and month by month, established mischief in the constitution. The majority of the diseases of the heart, liver, kidneys, lungs, and brain were induced by moderate drinking. Alcohol was as much a poison as arsenic, antimony, mercury, or opium, and it could not be taken continuously without the symptoms indicating the action of poisoning being developed in the constitution.

The plea that drink is taken by medical advice will soon be a much less venal plea than at present. A celebrated doctor speaking at the National Temperance Congress just held at Birmingham, affirmed that hundreds of medical men are practising on total abstinence principles, and that he was himself connected with a medical Society consisting of 400 medical men actively engaged in practice, and 100 students, all of whom were total abstainers in theory and practice. The tendency in the hospitals was also towards the reduction of alcoholic drinks with the additional fact that in one hospital at least—the London Temperance Hospital—alcoholic drinks were entirely excluded, and with results affording the amplest justification. Then the profession now acknowledged the existence of a distinctive mortality, amounting in Great Britain to nearly one-tenth of the whole mortality, arising from the use of alcoholic beverages.

HEALTH AND ICE IN INDIA.

The *Bombay Gazette* of a few days since had the following paragraph on a supposed danger in the use of ice in India:—

Typhoid has wrought such fatal havoc in India of late years, especially among young English officers, that any investigations which promise to throw light on its origin are of interest and importance. According to the Paris correspondent of a London journal, a French physician, Dr. Dornil, has been making a special study of the subject, and one of his conclusions is that ice is a common medium in the transmission of typhoid infection. Remembering the quantities of ice consumed in this country during the greater part of the year, the danger, if Dr. Dornil's hypothesis be correct, would seem to be considerable. It does not strike one in the light of a discovery to say that ice obtained from bad water is as dangerous as the water itself, but it is certain we often take ice without question where we would be chary about water.

Even if the water from which the ice is made is pure, the constant use of it is not advisable. The late editor of this paper, the Rev. George Bowen, was of opinion that ice should only be used in the tropics in certain kinds of sickness. The fact that his opinion was based on physiological truth is corroborated by the following extract from the edition just published of Sir William Moore's work on Hygiene for India. Sir William Moore, as is well known, was at one time Surgeon General with the Government of Bombay, and is now one of the Queen's physicians. Speaking from his wide experience in India, he says of drinking in the tropics:

To allay thirst, there is no better beverage than cold, but not ice-cold, water. The evil effect of swallowing cold water when the body is heated (which often causes skin eruptions) is popularly recognised, but it is not understood that whatever harm a large quantity of cold water may do, a smaller quantity of iced water may effect. If ice is placed on the back of the hand for a short time, the skin becomes pale, then reddened and hot. That which can be seen on the skin happens in the stomach, and hence taking ice-cold drinks must congest the coats of the stomach and favour dyspepsia. With this condition, thirst returns in a double degree and the relief gained by successive draughts is too dearly purchased.

Working men in England who have to undergo heavy physical labour in the midst of great heat, such as is the case in iron-puddling mills and soap-boiling establishments, now almost invariably drink nothing but cold water with a little raw oatmeal mixed with it. The present writer has found that he has been able to work as physically hard in India as in England with the assistance of three or four glasses a day of this oatmeal and water.

THE PASTORATE OF THE BOMBAY FREE CHURCH.

The Free Church Presbytery of Haddington met on October 15th to deal with the call of Rev. J. J. Mackay of Prestonpans, to the pastorate of the Esplanade Free Church, Bombay. Rev. J. Fairley Daly spoke of the importance of the post to which Mr. Mackay was called, and of his special fitness for the work. Mr. Mackay's own feelings and decision being on the side of staying with his present congregation, the Presbytery declined to place the call in his hands. No doubt Professor Lindsay and Mr. Fairly Daly will soon succeed in finding a suitable pastor for the Bombay Church.

NOTES FROM THE EVANGELICAL ALLIANCE.

The Evangelical Alliance meetings which have been held at Cheltenham were in favourable circumstances under the sheltering care of Canon Bell, who himself embodies the principles of the Alliance in his position of vicar of Cheltenham. In giving the opening address of the Conference the Canon said :—

True Christians, who hold the Head, and are born again of the Holy Spirit, whatever minor differences they have, are but the branches of a tree which is still one. We are united in Christ; we meet in Him as in one common centre; and, like the radii of a circle, the nearer we draw to the centre—that is, the nearer we approach to Christ—the nearer we shall be to each other.

NO CHURCH ON EARTH IS PERFECT.

Out of imperfect materials the Church is being built. And let us remember that the Church of Christ, the spiritual house, the holy temple, is now only in process of building. The materials of the heavenly temple are at present under the Great Architect's hands. By the means of grace, by the Word, by the Spirit, by the hard strokes of trial, and by rough providences, the Great Master Builder is preparing the living stones—hewing them from the quarry, fashioning them, and polishing them, that He may set them in a temple where no sound of axe or hammer is heard. The Church is in process of building, and no more than any other building can this be judged or understood till the work has been brought to a close. Then, when the headstone thereof is brought forth with shoutings of "Grace, grace unto it;" when the scaffolding of present ordinances is removed; when the heavens which concealed many of the living stones shall be rolled together as a scroll, this temple, whose walls rest on the true foundation, having been laid firmly there by apostles and prophets, "Jesus Christ Himself being the chief corner-stone"—this temple shall be seen to be of such grand proportions and surpassing splendour that it shall stand forth, the admiration of angels, the wonder of the universe, and the glory of God.

Dr. Donald Fraser discoursed pleasantly of Christ and His friends. He said that all who own Jesus as Lord are His servants, but there is always an inner circle of the faithful and obedient servants whom the Master treats with more familiar confidence. Whatever may be said about "Apostolic Succession" the thing set before us by the Apostles in the New Testament is that we should be their "followers," even as they followed and imitated Christ.

THE ANNUAL ADDRESS

was given by Rev. Hubert Brooke, of Reading, who took for his subject "The Head needing the Members," as set forth in 1 Cor. xii. 21. The Church of Christ, he said, had been mainly occupied in thinking of the need of the members, and of the supply for that need found in Christ the Head. There is another and equally important side of truth—the need that Christ has of each and all the members. This, indeed, is the nobler aspect of the Christian life—not its receptive but its responsive side. As Christians we are set free that we may serve; we receive only that we may give; we are made sons, that we may go and work in the vineyard. A study of our natural life shows us the truth of the simile here employed—the Head and the members. The head of the body can only carry out its will and purpose through the action of the members. So in the spiritual realm it is equally true. When on earth, Christ showed, on many occasions, His dependence on the action of those about Him for the carrying out of His wishes, and He is still carrying out this plan now that He has ascended on high. He has need of us, His members, and His work will never be done without us. "What wilt Thou have me to do?" ought to be the motto of our lives.

In a much applauded passage Dr. Clemance declared that, if we were dependent, as Rome teaches, on the presence of a priest for giving us "the body and blood of the Lord," what starvelings we should be! Thank God, Christ Himself lives to give us the whole of His atoning sacrifice; and we want no priests to pretend to give absolution when they cannot know who is truly penitent, and if they did, have no authority or power to give it. In conclusion, the speaker urged that it is high time that; instead of merely asking, "Am I safe?" we should ask in desperate earnestness, "What am I doing to save another?"

RELIGIOUS CONTROVERSY :

in what spirit should it be conducted? was taken by Dr. Culross. He said that love is strong and firm. It stands upright; it has backbone. Love is brave and chivalrous. Love is plain spoken, even to ruggedness; as witness Martin Luther, or John Knox, or stout Hugh Latimer. Love can have indignation. The Christian man who cannot be indignant is not worth very much. Such men have never done much good in the world; have never wrought deliverance in the earth. Christ had indignation, and he who cannot be angry, as an old writer says, "hath a maimed soul." It is one of the weaknesses of our modern Christianhood that it fails to wield the power of rebuke. We can scold, we can upbraid, we can call names, we can taunt and provoke, and do a good many other things in that line; but love only can wield the power of rebuke—as Paul withstood Peter to the face because he was to be blamed. It is in the blending of the truth-spirit and the spirit of love that fitness lies for conducting religious controversy. If we have them in our breast, we shall do good through controversy. We shall be able to respond rightly to the call in the New Testament to "contend earnestly for the faith once (and once for all) delivered to the saints." But if we have not these two elements, then we had better not touch this business.

I have nothing more to say except this: Let *every controversialist—whether at tea tables* and privately or publicly—examine himself, lest he come under Christ's rebuke: "Ye know not what manner of spirit ye are of."

THE STORY OF JOSEPH IN BELUCHISTAN.

A visit paid by Dr. S. W. Sutton to Mastung, a large village about thirty-five miles south of Quetta, is reported in the last issue of the *C. M. S. Gleaner*. The people are Brahmins and Beluchis, but many of them, even the little children met with in the lanes and fields, were able to converse in Persian. The Sunday evening spent at this place brought more than one surprise. Dr. Sutton says:—

"On Sunday evening Haji came with his friend, the Munshi of Mastung (a man employed by the Khan of Khelat), and the Munshi's servant and asked if the servant might play something on the *rubab*. We gave permission. I sat down with a group of people, and listened to his song and its accompaniment. The *rubab*, a kind of cross-breed between a guitar and a banjo, is a common musical instrument in this country. I could not understand the song, so Haji explained it. It was simply the story of Joseph, of his being placed is the pit, of his blood-stained coat being taken to his father, of his being sold into Egypt, of his fleeing from Potiphar's wife, saying, 'I am a servant of God; how can I do such a thing?' A certain amount of tradition was mixed up with the story as we know it; as, for instance, that when he fled from Potiphar's wife seven gates opened of their own accord to let him escape.

"I asked where they got this story from, and was told that it is one of the old stories sung in the country and handed down from generation to generation. Then I asked the singer if he knew anything of the Psalms of David. He had heard of David, he said, but never saw the Psalms. He seemed surprised and delighted when I said I would give him a copy of them in Persian. Having produced it from my tent, I was asked by the Munshi if I had any other books in the Persian language, so I brought what I had in my bag. I was about to open the bag, when he astonished me with the question, 'Have you anything about Hasrat Isa?' 'All my books,' I replied, 'are about Hasrat Isa.' 'I want to read something about Him,' said the Munshi: and I gave him a copy of every book I had with me, the four Gospels, *Mizan-ul-Haqq*, *Tarik-ul-hayat*, *Nur-ul-anwar*, and *Miftah-ul-isran*. He seemed to be really pleased, as if he knew he had secured a treasure."

AN EXCITING NIGHT WITH WILD BEASTS.

By F. S. Arnot.

One of Msidi's hunters came to my house to say that there was a troop of antelopes out in the plain to the north of the Capital, and urged me to go at once with him to the spot. As myself and boys were in need of food of some sort, I started for the plain with this man as guide. We found, however, that the herd had gone further away. Following on for some time, we made up to them about ten miles from Msidi's town. I succeeded in stalking the herd, getting within 150 yards of them, and from behind a small tree I opened fire. Although I had only five cartridges in my belt three of these antelopes were brought down. They were about the size of oxen, and are very good eating indeed. Two of them lay together, and a third about a hundred yards off.

By this time the sun was just disappearing, and considering the state of my larder at home, I could not think of leaving all this meat in the plain. I therefore sent off my companion to the village for fire, and to bring more cartridges, and some men to cut up and carry the meat back. I remained by the carcases, armed only with a long hunting-knife, having no ammunition for my rifle.

Night had scarcely set in when I heard in the distance the whoop of a hyena, which was the signal for all night prowlers to gather round; so I determined to march up and down, and if possible hold my own against them. Unfortunately there was no moon. It was a pitch-dark night, and I could only hear the animals as they came walking round in the dry grass. Having no fire with me, I was compelled to keep shouting at them, making as much noise as possible to keep them from the carcases of the antelopes They seemed to increase in number, and feelin unable to defend all my spoil, I gave up on. animal to my hungry visitors, thinking that would satisfy them, and they would leave me then in peaceful possession of the two.

Feeling the cold intensely, I took out my hunting-knife and skinned one of the antelopes, rolled myself in the borrowed hide, and lay down on the ground. But soon I heard the stealthy tread of some animal coming towards me. Springing instantly to my feet, I rushed to the place where I had left the one carcase, and found that in the course of an hour these hungry brutes had devoured it, and were now preparing to pounce upon either me or the other two. By dint of rushing up and down, and shouting for hours, I managed to keep them off. About three in the morning some men came, bringing fire with them, and I got a little sleep. The daylight revealed, by the foot prints, that my companions had been five large hyenas and three chetas or dog-leopards; and not only had they cleared off every atom of the flesh and bones of their antelope, but they had licked the very ground clean of the blood. We carried off the meat of the other two triumphantly to Msidi's town, giving him a quarter of one of the animals as we passed. He was quite astonished when he heard of the night's adventure. Indeed, he professed to be very angry at what appeared to him foolhardiness; and when I explained that necessity had compelled me, he wanted to know why I had not applied to him for food.

I told him that I certainly would not do that; but he made me accept a large bin of corn, which contained more than a six months' supply for me and my boys.

THE FISK JUBILEE SINGERS.

The Rev. C. P. Hard writes—"The original Fisk Jubilee Singers have sent me the news from Australia that they are soon coming to India. Having heard them in two continents, in many halls and churches, I hope they will visit all parts of India. Their singing leads souls to Christ and is a wonderful cheer. Bombay will crowd its largest rooms by the week to hear them."

TECHNICAL EDUCATION FOR WOMEN.

A meeting was held at the Cathedral High Schools on the afternoon of Wednesday to hear Dr. Emma B. Ryder's plans for giving technical education to the women of India.

Dr. Ryder gave an interesting sketch of the different kinds of employment to which women are trained in America, some of which however, are not suitable to this country.

That women in India are ready for employment was demonstrated by the fact that there are already 10,000 women employed at the lowest tasks and the most unremunerative wages in the various mills of Bombay, and yet there are hundreds of applicants for similar positions. Dr. Ryder would gather these women into classes and teach them carpet-making, boot-making, and various other manual industries to which they are suited. Their children should be gathered into Kinder-garten schools, and thus trained to use their fingers from their earliest childhood.

Women are wanted all over India for doctors, nurses, ayahs, ladies' maids, teachers and Bible women. She would have classes for training each and all of these; so that a trained ayah would inspire as much confidence in coming into a family as a trained nurse does now.

Dr. Ryder spoke of the beginning she had already made in starting a book-keeping class, which was attended by highly respectable European and Eurasian ladies, but these were able to pay for their instruction. She wanted another class for those who were not able to pay. Funds were needed for scholarships, and a central hall to hold classes in. She had also a large class for cutting and sewing. Scientific dress cutting should be taught. Others should learn Froebel's Kindergarten system, and thus help to spread the good work. Dr. Ryder would also have classes for wives and mothers in her technical institute, where they would have teaching on the subject of hygiene and sanitary laws. She was constantly pained on going into Native houses to see the misery and sickness caused by the ignorance of the women. She also wanted to be able to take the poor widow by the hand and give her some hope of bettering her sad lot, and to say to the mother who would sell her child to a life of vice, "let us have the child and teach her to earn money for you in an honest way."

At the close of the meeting a Committee was formed consisting of Mrs. Judge Scott and several Native gentlemen to confer with Dr. Ryder as to some practical scheme to be drafted to further the objects she had sketched out.

A WORD TO THE TRIED.

There is not anything that can come to the good man till it first passes through the hands of his *Father* for inspection, approval and final permit. If allowed to pass, whatever it is in the start, it becomes a blessing in our experience. Though it come as darkness, it turns to light; though it come as evil, it turns to good; though it come as a crushing weight, to bruise and mangle, it heals and strengthens, and prepares for usefulness and happiness. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations." Therefore, "my brethren, count it all joy when ye fall into divers temptations" (trials).

A BICYCLE LOCOMATIVE.

—A bicycle locomotive is the latest American invention. One wheel supports the boiler and the front part of the engine, while two smaller wheels support the tender which is attached. All these wheels run in one line upon a single rail, and they are provided with flanges on each side of the tyre to embrace the rail on both sides. Further stability is secured by an overhead rail, elevated on supports; and this is embraced on either side by small horizontal wheels in pairs, projected up from the top of the locomotive. The carriages are constructed on the same plan, and are in two stories. They are about 40ft. long by 13ft. high and 3ft. 6in. wide. The train is intended for conveying passengers, and light merchandise, and is to be tried presently on a practical scale in New York.

AN AWKWARD PREDICAMENT!

A Roman Catholic priest in Victoria recently exhibited his skill in pulpit illustration in a remarkable way. He took a walnut into the pulpit and said that nature had given to man in this nut a vivid figure of the present condition of Christianity in the world. The shell, he said, hard, barren and unprofitable, represented Methodism. The skin, bitter and useless, Presbyterianism. "Now," he proceeded, "I will show you the Holy Roman Church."

Placing the nut on the edge of the pulpit he took a book, and cracked it. But the kernel, representing the Roman Church, was rotten!

CHURCH OF SCOTLAND MISSION SCHOOLS.

There are 800 children in the Church of Scotland Zenana Mission schools at Poona, 700 girls and 100 boys. Out of this number only about 20 do not attend Sunday school. About 30 of the children have joined the Church direct from heathenism. The work is under the care of the Misses Bernard.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ganges*, Nov. 18th:

From London.—Rev A A Perry Rev C W Thorn Mr F Littledale Mr J Fendall Col and Mrs Skipworth and infant Miss Skipworth Rev and Mrs Skelton Miss Quinn Miss Bland Mrs Hederstedt and infant Two Misses Adams Mr and Mrs Rodin Mr C W Thomas Rev and Mrs Stileman Miss Valpy Miss Wilson Mr and Mrs Warden Colonel and Mrs Pretyman Mr and Mrs Walker, child, and 2 infants Mr P D Agnew Mrs Elliott and child Dr Kidd Mr C Watson Major Bromhead Mrs Wedderburn Capt A Leslie Mr M C Tweedie Mrs A E Leslie Mrs Ray Mrs Duncan, child, and 2 infants Mr Paterson Col Ewart Surg Major and Mrs Griffiths Mr and Mrs Burbridge Mr Kurmat Ali Capt Glennie Mr Zezina Mr J Clayton Mr E A T Bell Mr W H Howard Mr J H Cox Mr C V Lloyd Mr E Gabbett Mr T Sutherland Mr P N Sen Mr W F Holmes Mr Dupuis Miss Fraser Mr Wodehouse Mrs Pritchard Mrs Rendle Mr L A Thompson Mr Baines Mr W P Mason and Mr J Phillips.

From Brindisi—Mr T C Hood Mrs and Miss Abbott Col Abbott Mr H S King, MP Mr Cheetham Mr A Phillips Mr F B Peacock Mr Daliavati Mr and Mrs Alcott Mr Salter Mr E Williams Mr H B Brown Major Martin Mr Betts Mr and Mrs Oxenham Mr L Andrews Capt A Gwyn Mr P C Wilkinson and Mr J F Fleet.

From Ismailia—Mr R W Blair Mr Ronocanachi Capt Adye Mr Brooks Mr Crittenton Mr Schlissner Mr McIvor Mr C J Webber Mr A J Bridge Mr F J Cooke Mr Woodroffe Mr Elliot Mr J H Thompson Mr G A Kettridge Rev H N Midwinter Mr F Allay Mr Rich Mr Acatos Col Powlett Miss Powlett Miss Macadam Miss Lumsden Mr F Lumsden Capt B Creagh Mr Barrett Mr W H Johnson Mr Scott Mr A Carlyle Mr C N Clifton Mr Greaves Mr Bonnerjee Mr F D Innes Mr Patrick Mr and Mrs Oung Hon G H P Evans Mr Schord Mr Zalachi Mr H Bell Mr Ridgley Mr Raymond Mr A Strathmann and Mr F Elliott.

From Aden—Mr Nicoud and Mr Ward.

PASSENGERS SAILED.

Per P. and O. Str. *Siam*, Nov. 22nd:

For London—Mr G Williams.

For Brindisi—Mr W Williams Mr J Dixon Mr H A D Phillips Miss Chesney Miss Chapman Sir H Mortimer and Lady Durand Mr R Sanders Ray Mr H Smidt and Mr O W Warner.

For Marseilles—Rev A and Mrs Lewis and child Col and Mrs H B Hanna Col R Stokoe Col G W Borradaille Mrs Newton and Son Mr C E Buckland Mr T R Stokoe Mr Cama and Mr M Buskin.

For Aden—Mr G S Curtis and Mrs Byajee.

Domestic Occurrence.

DEATH.

LYNN,—At Baroda, on the 17th Nov. 1889, Angelina Charlotte, the beloved wife of Captain Arthur Lynn, and fourth daughter of the late H. G. Wilcox Esq., of Bombay, aged 33 years. Deeply regretted.

Advertisements.

The charge for inserting a domestic occurrence is eight annas, which may be remitted in stamps.

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Luchminia, an Indian girl, becomes a Christian.

Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

"He that justifieth the wicked, and he that condemneth the just, even they both are ABOMINATION to the LORD."

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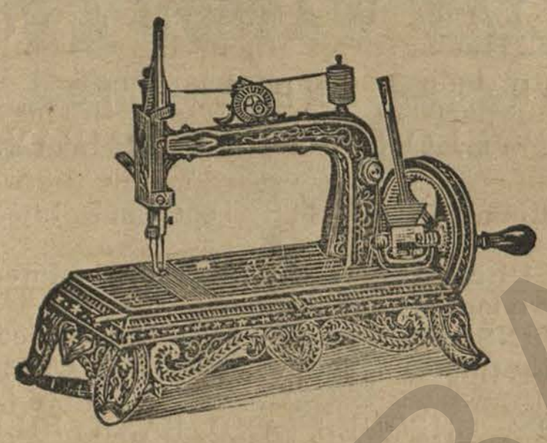

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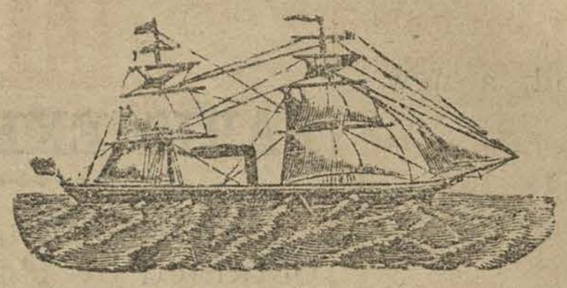
ANCHOR  LINE.

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[752]